

The Vicar Writes...

Dear Friends

In my previous Parish we owned a donkey called Nutmeg who was replaced due to ill health by Noah. The reason for the donkey was for the Crib Service on Christmas Eve. I will not be buying a Donkey for Canford Cliffs as I can safely say it caused a few problems not least of which was when he fell down a storm drain and had to be rescued by the fire brigade. I think this calmed him down but was a costly adventure. On the subject of donkeys and thinking ahead to Palm Sunday and Easter, I would like to share a few thoughts with you.

I read recently of a middle-aged woman evangelist in China who shared her faith and joy with small communities of believers. She calls herself "the Lord's donkey" - a humble believer carrying the Lord around with her wherever she goes. It's a great symbol. It suggests the patient willingness to bear a burden, to be used as God wants to use us, uncomplaining. I suspect too, that he could use far more donkeys in his work and far less of the prancing, temperamental race horses many of us seem to be.

Another point. When Jesus sent his disciples to get the donkey he was to ride into Jerusalem on, it was tied up. Only when it was untied, liberated, was it useful. How tied up are you, in busyness, in your own affairs? Or, are you so tied up emotionally or spiritually that you need the Lord to slice through the knots before he can use you?

There's a danger in the donkey image, though - that of seeing ourselves simply as burden bearers. It's easy to think that the weight is all on our shoulders, almost as

though the Lord were content to sit on our backs and allow us to do all the work. From there it's not far to feeling indispensable and the one thing we don't need is indispensable people. What we find is that when the burden is too great the Lord carries us and the burden, like that poem about the two sets of footprints becoming one. The place where you see only one set of footprints is the time when Christ carried us. Just as Jesus carried the bewildered disciples on the road of Emmaus without their recognising him, supporting them through grief, pain and tiredness, so he supports you and me and brings us out into the joy again. Really it's not an either/or choice; it's both being the donkey and the companion, all at the same time.

With all good wishes

Andrew

THE NEW ELECTORAL ROLL 2018

This year we have to compile a completely new Electoral Roll as this has to be undertaken every six years. It is very helpful to have the names, addresses and telephone numbers of those who support the church. If you would like to be on the Electoral Roll please fill in the green form and return it to the address provided, or the church office, before Sunday 11th February. You may have done this six years ago or within the last month, but I'm afraid it is necessary to complete a new form. If you know of anybody who would like to be on the Electoral Roll, but is unable to come to church then do take a form for them. Many thanks.

Andrew

George Herbert, priest and poet 1633

If we were to name someone prominent from the 17th century, we might mention Rembrandt or Shakespeare. It is unlikely we would remember George Herbert. However, he was a prolific writer, a gifted speaker and musician. His hymns are still sung today.

Herbert was born into a wealthy family in Mid-Wales on 3rd April 1593. His father was a Member of Parliament who died when Herbert was 3 years old. His mother moved her large family to London where, aged 12, Herbert entered Westminster School. In 1609, his mother remarried, and Herbert left home to be a student at Trinity College, Cambridge.

By the age of 23, Herbert had graduated with two degrees. He was fluent in Latin and Greek and in 1620 was elected as the University's Public Orator. He held this position for seven years, and for a short time was MP in his home town in Wales.

Although Herbert was securing an illustrious future and his speeches had gained the attention of King James 1, he was restless. He felt God was calling him to the priesthood and much of Herbert's poetry expressed his inner spiritual conflicts.

When the King died in 1625, and two influential patrons also died at about the same time, Herbert responded to God's call on his life and gave up his secular ambitions. He married in 1629, and became a priest in a small Anglican church in Bemerton in Wiltshire.



Here he found inner peace at last, serving God in the local community. His poetic talent continued to flourish along with his musicianship as a skilled lutenist. After only three years as a priest, he died of tuberculosis on 1st March 1633. He was 39.

Some ninety of Herbert's poems have been set to music by such composers as Ralph Vaughan Williams and Benjamin Britten. His most well-known hymns are Teach me my God and King, Let all the world in every corner sing and King of glory, king of peace.

A number of artistic commemorations of Herbert exists in several churches and cathedrals including a stained-glass window in Westminster Abbey and a statue at the front of Salisbury Cathedral.

Lester Amann

The God who befriends

Better is open rebuke than hidden love. Wounds from a friend can be trusted, but an enemy multiplies kisses.
Proverbs 27:5-6

As iron sharpens iron, so one person sharpens another.
Proverbs 27:17

I remember it really clearly: stood in the kitchen of my student house, clutching a cup of tea, and being told – in no uncertain terms – that I needed to be kinder with my words. The deliverer of this stark truth was someone I had met only once before, but who had been invited for dinner by one of my housemates.

In that moment, I knew three things.

Firstly, I was cross. What right did this person have to offer up opinions and rebuke me when they'd only just met me?

Secondly, they were right: I frequently used words as weapons rather than gifts, and they weren't the first person to call me out on it. But – strangely enough – they were the first person I listened to.

Thirdly, we were going to be friends. This realisation surprised me, but I knew it with a deep certainty. And I was right – three years later, they're one of my closest friends.

This story is a worked example of these proverbs, and an illustration of how friendship isn't meant to be consistently comfortable and cosy. True friendship does not shrink from correcting the friend – after all, iron cannot sharpen iron unless forceful contact is made.

These proverbs assume that a friend persists and does not shy away from constructive criticism. Such criticism is done in a way which is open and direct, remaining caring and completely concerned with the best interests of the addressee. Does this ring true for your friendships? Or does it present you with a challenge?

Friendship is a key part of life and so, for the Christian, a key part of discipleship. Through friendship, God teaches us about others, about community, and about Himself. After all, He is the God who calls us friend.

So, what does it mean to be a friend? Each friendship will take a different form, depending on the people engaging in it. Colleagues, family, fellow parents, study partners... wherever we are, whatever we're doing, friends will most

likely play a part.

Friendships are significant, presenting us with opportunities for both evangelism and discipleship, as well as for learning more about God, and they are a part of life where we can see God working powerfully – in us and through us, every day.

Nell Goddard of the London Institute for Contemporary Christianity

Love is...

What do children know about love? When questioned, some four to eight year olds came up with the following:



- When you're born and see your mummy for the first time. That's love.
- Love is what makes you smile when you're tired.
- If you want to learn to love better, you should start with a friend who hates you.
- Love is when your puppy licks your face even after you left him alone all day.
- I know my older sister loves me because she gives me all her old clothes and has to go out and buy new ones.
- You have to fall in love before you get married. Then when you're married, you just sit around and read books together.
- I let my big sister pick on me because my Mum says she only picks on me because she loves me.
- Love goes on even when you stop breathing, and you pick up where you left off when you reach Heaven.
- Love cards like Valentine's cards say stuff on them that we'd like to say ourselves, but we wouldn't be caught dead saying it.

- When you love somebody, your eyelashes go up and down and little stars come out of you.

A kind thought

A man sleeping rough in Glasgow waited hours in the rain to guard a stranger's car - and the £450 on its front seat. James John McGeown noticed that one of the car's windows had been left open and spotted the cash sitting in a handbag in full view. Rather than risk it being stolen, he stood guard for two and a half hours before taking the bag to a local solicitor's office. When the car's owner, John McMonagle, came back, he found a note saying the cash was safe. He has set up a crowdfunding page that has raised more than £17,000 for McGeown and other homeless people in Glasgow.

(Issue 1156 of 'The Week', 23rd December 2017)

Article passed on by Beryl Thomas

NEWSROUND

The oldest Bible comes back to the UK -The world's oldest surviving complete Latin Bible returns to the UK this autumn. It left these shores for Rome 1302 years ago, when monks in the northeast of England sent it as a gift to Pope Gregory II.

The Codex Amiatinus was one of only three produced at the twin monasteries of Wearmouth and Jarrow. (One has since got lost, and the other survives in fragments.) It was kept safe for centuries at the Abbey of the Saviour in Monte Amiata, in Tuscany. Then in the 18th century it was sent to the Biblioteca Medicea Laurenziana, in Florence.

It is the Laurenziana which has now agreed to send it back

to the UK, alongside the Lindisfarne Gospels, for its exhibition 'Anglo-Saxon Kingdoms', which begins in October.

The Bible is 12 inches thick, and weighs 35kg. It contains both Old and New Testaments, and was written on 1030 leaves made from the skins of at least 515 sheep. It has been called one of the greatest treasures of Anglo-Saxon times.

The easy way to discover your local churches -

Have you visited the website A Church Near You? It is great for searching for churches or services in your area. All you have to do is type in a postcode or a specific feature such as a choir, or disabled access. A Church Near You receives more than 13 million page-views throughout the year. Try it at: <https://www.achurchnearyou.com/>

How much do Christian charities receive? - The Salvation Army Trust is bigger than you probably think it is: it has the largest annual income among ten of the biggest Christian charities in the UK, according to recent data submitted to the Charity Commission. The trust's income for 2016 was £209 million, which includes £126 million in fund-raising, making it also the highest fund-raiser on the list.

Second highest was Christian Aid, with £107 million, and in third place came the Methodist Church's Independent Schools Trust (MIST), which had an annual income of £99,868,000. World Vision came fourth, with £95,372,000, and Tearfund came fifth, with £72,162,000.

Don't read the Bible, listen to it - Fancy listening to the Bible? Try the new audio Bible app from SPCK, called the NRSV Audio Bible for Everyone, costing 99p. The basic app provides the text and audio of the NRSV, while the option to upgrade offers a version that includes commentaries and guides from the For Everyone series by

Tom Wright and John Goldingay. Visit www.SPCKapps.com.

ASH WEDNESDAY – mourning our sins

Lent begins with Ash Wednesday. But why 'Ash' Wednesday? The reason has to do with getting things right between you and God, and the tradition goes right back to the Old Testament.

In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin. (See Genesis 18:27; 2 Samuel 13:19; Job 2:8, 30:19; Isaiah 58:5; Jeremiah 6:26; Jonah 3:6)

In the very early Christian Church, the yearly 'class' of penitents had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded Joel's call to 'rend your hearts and not your garments' (Joel 2:12-19). Ash Wednesday became known as either the 'beginning of the fast' or 'the day of the ashes'.

The actual custom of 'ashing' was abolished at the Reformation, though the old name for the day remained. Today, throughout the Church of England, receiving the mark of ashes on one's forehead is optional. Certainly the mark of ashes on the forehead reminds people of their mortality: "Remember that you are dust and to dust you

will return..." (Genesis 3:19) The late medieval custom was to burn the branches used on Palm Sunday in the previous year in order to create the ashes for today.



CALENDAR FOR FEBRUARY

Thurs 1	10.00 am	Parish Art Group
Fri 2	10.30 am	<i>Coffee Morning in hall</i>

2ND SUNDAY BEFORE LENT

Sun 4	8.00 am 10.30 am 6.00 pm	Holy Communion Parish Communion and baptism of Luna Knight Evening Prayer
Tues 6	7.30 pm	Deanery Synod at St. James' church, Poole
Wed 7	10.30 am	Holy Communion <i>at St. Nicolas</i>
Fri 9	10.30 am	Baby Group <i>in hall</i>

SUNDAY NEXT BEFORE LENT

Sun 11	8.00 am 10.30 am 6.00 pm	Holy Communion Matins <i>(Sunday Club in hall)</i> Evening Prayer
Wed 14	10.30 am	Holy Communion for Ash Wednesday <i>at St. Nicolas</i>
Thurs 15	10.00 am 5.00 pm	Parish Art Group PCC Meeting

Fri	16	10.30 am 5.00 pm	<i>Coffee Morning in hall</i> Lent Devotion
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LENT 1

Sun	18	8.00 am 9.30 am 10.30 am 6.00 pm	Holy Communion Family Service Parish Communion Choral Evensong with the Royal Motor Yacht Club. Preacher: the Ven. Antony MacRow-Wood, Archdeacon of Dorset
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Wed	21 st	10.30 am 5.00 pm	Holy Communion <i>at St. Nicolas</i> Lent Devotion
Thurs	22 nd	3.30 pm	Magazine collation
Fri	23 rd	10.30 am 5.00 pm	Baby Group <i>in hall</i> Lent Devotion

LENT 2

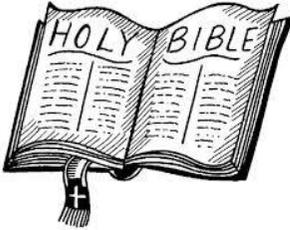
Sun	25 th	8.00 am 10.30 am 6.00 pm	Holy Communion Matins (<i>Sunday Club in hall</i>) Evening Prayer
Tues	27 th	10.00 am	Craft Group <i>in hall</i>
Wed	28 th	10.30 am 5.00 pm	Holy Communion <i>at St. Nicolas</i> Lent Devotion

All in the month of FEBRUARY

It was:

70 years ago, on 28th Feb 1948, that the last British Army regiment left India.

65 years ago, on 5th Feb 1953, that sweet rationing ended in Britain.



SUNDAY READINGS **IN FEBRUARY**

Sunday 4th February - 2nd Sunday before Lent

OLD TESTAMENT: Proverbs 8.1, 22-31

Solomon is wise. He rejoices in the presence of the Lord and the world he has made.

NEW TESTAMENT: Colossians 1.15-20

The supremacy of Christ. Christ is the image of the invisible God and is above all things.

GOSPEL: John 1.1-14

John is sent by God as a witness to His coming. He comes to use as the Word made flesh, the Word in whom we see glory, grace and truth.

Sunday 11th February - Sunday next before Lent

OLD TESTAMENT: 2 Kings 2.1-12

Elisha witnesses his father, Elijah's ascent into heaven and is empowered to carry on his ministry.

NEW TESTAMENT: Mark 9.2-9

Peter, James and John witness the transfiguration of Jesus on the mountain.

Sunday 18th February - Lent 1

OLD TESTAMENT: Genesis 9.8-17

God makes a covenant with Noah, his descendants and all living creatures that never again will there be a flood to destroy the earth.

NEW TESTAMENT: 1 Peter 3.18-end

We are saved by the water of baptism realised in

the resurrection of Jesus Christ.

GOSPEL: Mark 1.9-15

After being baptised by John Jesus goes into the desert for forty days and is tempted by Satan. He then proclaims the good news of God.

Sunday 25th February

OLD TESTAMENT: Genesis 17.1-7, 15-16

God tells Abraham that he will be the father of all nations and that Sarah, his wife, will be the mother of all nations and that she will bear a son.

NEW TESTAMENT: Mark 8.31-end

Jesus predicts his own death and resurrection. He tells both his disciples and the people that they will be saved if they follow him.

Sunday 4th March

OLD TESTAMENT: Exodus 20.1-17

The code of conduct of the Ten Commandments provides the legal basis upon which the old covenant rests.

NEW TESTAMENT: 1 Corinthians 1.18-25

Christ the wisdom and power of God. "For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength".

GOSPEL: John 2.13-22

Jesus condemns the secular exploitation of the Temple and makes it clear that he himself is the sanctuary of God.



BROWNSEA CASTLE REBORN

The following article has been contributed by Mrs Mary Cooper and was written by her husband, Captain George T. Cooper O.B.E.



One day in August 1962, when I was serving in the Directorate of Building, I received orders to proceed to Poole in Dorset to inspect a place there with regard to its possible use by the John Lewis Partnership. The whole project was very secret and was to be kept so.

At Poole, I met the Property Manager and we proceeded to Sandbanks where, together with an agent from the National Trust, we crossed the harbour to Brownsea Island. I was informed that the Island had been taken over by the National Trust and that the Castle, some adjacent buildings, 16 acres of land and beach adjoining were to be leased to the Partnership as a possible holiday club.

Our main task that day was to mark out the boundary line for a possible camping site for Partners until the castle itself was ready for occupation. We had only been doing this for a few minutes when it became apparent that it would be totally impracticable for camping as life was absolutely intolerable due to the millions of mosquitoes! In fact the Property Manager was so badly bitten that he was sick for several days later. This problem would be one of the major difficulties to be solved in regard to the future use of the Castle.

Brownsea Island had belonged to Mrs Bonham-Christie since 1927, but she had died in 1961. When she took over the island, she dismissed all the inhabitants but a few, closed the island to all visitors and lived as a recluse. She loved everything that lived except Man and thought that nature, if left to itself, would adjust normally and naturally. In fact, for 34 years, everything went to wrack and ruin - weeds and brambles thrived, self-sown saplings stifled trees, rhododendrons ran wild. This was exemplified when a large Victorian house beyond the lagoon whose position was known could not be reached or found for some time. When found, a tree had grown through the kitchen and out through the roof. This wilderness had been accentuated by the serious fire in 1934 which had burnt for 6 weeks.

Mosquitoes swarmed and rats abounded. She had fed the rats to deter them from taking the birds' eggs. On her death the island was left to her grandson, but facing considerable death duties, he asked the Charities Commission if they could be reduced if he gave the island to the nation. They were prepared to do this and the National Trust agreed to take over the island as long as it was endowed for £100,000. If not, the new owner would have to sell the place to speculators to pay the death duties. Butlin's Holiday Camps were said to have their eye on it and there was a second scheme for building 400 houses on the site. The local inhabitants of Poole were loath to see such things happen and a campaign, led by Miss Helen Brotherton, a lady of considerable drive who was closely connected with both the National Trust and the Naturalists, was started to save the island. They managed to raise the £100,000 and the National Trust then took over Brownsea.

Now, what was the National Trust to do with its new acquisition? First, the northwest coastal strip of 250 acres including the lagoon, was let to the Dorset Naturalists' Trust as a nature reserve. The rest of the island could be cleared

and opened to the public, but this did not include the castle for which there were insufficient funds to repair and the National Trust had no cause to use it. After some preliminary negotiations it was suggested that the Partnership might like to take it over, with 16 acres of adjoining beach and ground and 2 cottages close to the clock tower, on a 99 year lease at £3,000 per annum rent. Due to a bold decision by the Chairman this was agreed, though I gathered that not all the members of the Principle Executive Committee thought it would be a financial asset!

In 1962, the object was to preserve the island for the future. It was a unique experiment involving the National Trust, the Dorset Naturalists and the John Lewis Partnership - with different backgrounds, aims, purposes and financial means to further their own particular requirements, but also to benefit the public, to conserve nature and to preserve the local scene. They would have to work very much together if they were to be successful.

(Part 2 of Brownsea Castle Reborn will appear in the March issue of the magazine!)

CHRISTMAS AT SALISBURY **An old Chorister remembers 1947 – 1950**

The fun really started on Christmas Eve. Before we went to bed (8 o'clock for all of us!) we would go visiting. This was putting presents for the other 15 choristers in a pillow case at the end of our beds. The presents would only be small.....a dinky toy, a bar of chocolate or sweets but everyone had a present. Christmas Day started at 7.00 am.....great excitement in opening our pillowcases. Then it was wash, dress and down to breakfast having shaken hands with the Headmaster on the way into breakfast. Although food rationing was still present, we always enjoyed

a good breakfast. Then at 9.00 o'clock we all lined up and on the command "Frills On" we would button our white collars round our necks, don our cloaks and Cranmer hats and march off to the practice room behind the Choirmaster's house in the Close further down from the school. Halfway through the practice, the Bishop's Chorister would leave and call at the Bishops house to enquire if he was attending Morning Service. If so, then he accompanied the Bishop across the Close to the Cathedral and carried the Bishop's Crook before him in the procession to the service.

All prayers were chanted by the Precentor or Succentor and the versicles and responses and psalms were sung unaccompanied. We enjoyed the sung Te Deum, compositions by Stainer, Bairstow, Ireland and Stanford were favourites, and the Anthems "In Dulce Jubilo", a "Spotless Rose" by Herbert Howells, and Cornelius "3 Kings" were very popular. After the Service we would return to the school for our Christmas lunch, then it was back to the Cathedral again for Evensong. We were always pleased to see that the sermon was delivered by either Canon Smethurst or Canon Bartlett as they were both humourists and their sermons usually short!

Then it was off to David Willcock's house for a party, plenty of cake, games and ginger pop, returning to school for supper at 7 o'clock. After supper we had time for ourselves and as a special concession we could stay up to 8.30 and listen to the radio (there was no television in those days!) We remained at school to sing the Cathedral services until the new year when we then went home for a fortnight's holiday. I don't think any of us resented being away from home over Christmas, although it must have been difficult for those choristers who had brothers and sisters at home. Everyone was very kind to us and we had plenty of parties to go to ,....the Bishop's being something else, and he had a very attractive niece!

Nigel Yeoman

LENT DEVOTIONS

We will be meeting in the Church of the Transfiguration on Wednesdays and Fridays during Lent, beginning on Friday 16th February 2018 at 5.00 pm and finishing on Friday 23rd March.

We will have a short service of compline and then I will be reading from W.H. Vanstone's "The Stature of Waiting". Vanstone sees Jesus in the Passion as a waiting figure and suggests the importance of waiting in our daily lives.

A reflection from Mother Teresa

The fruit of silence is prayer
The fruit of prayer is faith
The fruit of faith is love
The fruit of love is service
The fruit of service is peace.

THE ROYAL MOTOR YACHT CLUB **SERVICE OF THE SEA**

Join us on Sunday 18th February at 6.00 pm for Choral Evensong with the Ven. Antony MacRow-Wood, Archdeacon of Dorset.



‘Lenten Valentines’

During this month Ash Wednesday and Valentine’s Day, share the same date! It seems an odd mix, yet there is an obvious link: love! Lent, beginning on Ash Wednesday, is about learning how to love God more, as we give Him space in our lives. It’s also an opportunity to reflect on Jesus’ experience in the wilderness (Luke 4:1-13).

Jesus was led into the desert by the Spirit (1), where He was tempted by Satan, but demonstrated the path of real love. Jesus is tempted to turn stones into bread. Love gets to the heart of human need, not just satisfying physical desires. Satan tempts Jesus to worship him. However, worshipping God is the beginning of love and results in sacrificial service to meet the needs of others. Finally, He is tempted to put God to the test, by jumping off the Temple. Only real love can change hearts by practical love and care.

Lent teaches us how to live out the love of God in practice, as we follow Jesus in the way of the cross.

Valentine was Christ’s follower, committed to sharing God’s love with others. We know little about him, except that he was a priest who lived in the 3rd Century AD and was martyred on February 14th. Emperor Claudius felt that soldiers in the Roman Army were distracted from their duty by their wives, and so attempted to outlaw marriage. It is believed that Valentine married couples in secret. He also helped Christians in Rome during times of persecution. He demonstrated the importance of showing real love in action.

In trying to understand the meaning of her revelations from God, Julian of Norwich found:

‘What, do you wish to know your Lord’s meaning in this thing? Know it well, love was his meaning.’

The Rev'd Paul Hardingham

FROM THE REGISTERS

Baptism

4th February Luna Tayler Knight

Funerals

22nd January Joy Kingston (82)

2nd February Arthur Clinton Fairchild (92)

ALTAR FLOWERS

Sunday 4 th February	Rozanne Parsons
Sunday 11 th February	Rozanne Parsons
Sunday 18 th February	No flowers (Lent)
Sunday 25 th February	No flowers (Lent)



MAGAZINE

DEADLINE

The deadline for the March edition of the
Church Magazine is
Friday 16th February